In terms of a layman ***AJAPA JAAP*** is the spiritual condition of a person when the Simran goes on an auto pilot mode in your Surat and then in Hirdey and so on as explained below. It means that Simran becomes a round the clock thing inside you, Simran doesn't stop at any moment, it carries on and such a condition comes with Gurkirpa and after a lot of Bhagti Kamai or can also be attained with the Kirpa of a Puran Braham Gyani. The normal sequence is as follows:

1. Jaap with Tounge – Rasna – this happens in Dharam Khand

2. Jaap with the breathing – with Swaas – this happens in Gyan Khand and Saram Khand

3. Then Naam goes into your mind – Surat, in your thinking, then it becomes Simran from Jaap – this is a very good stage – this happens in Saram Khand and Karam Khand – some people go into Smadhi at this stage.

4. The next stage is when Simran goes into Hirdey – this one is even much higher stage when Naam goes into Hirdey – this is where it goes on an automatic mode, this is where the real bhagti starts, one goes into Smadhi and Sun Smadhi– Karam Khand - this is when you go into Smadhi and the real bhagti starts, your bhagti account is opened in the Dargah.

5. The next stage is when Simran travels to the Nabhi, when Nabhi Kamal blossoms – Karam Khand

6. The next Stage is when Simran goes into Kundlini – Mooladhaar Chakkar and spine – Karam Khand

7. The next stage is when Simran travels through the spine to the brain, and back to Surat where it completes the cycle. This is what the real Mala of Naam is. When this happens then the Gyan Netter and Dassam Duaar opens and you form a permanent connection with Akal Purakh, you start to get divine knowledge – Braham Gyan. This happens in Sach Khand. Enjoyment – Anand in Smadhi and Sun Smadhi is beyond description. That is why the Maha Purakhs go into very deep meditation some time for days together. You experience a lot of things during your Smadhi and Sun Smadhi, see a lot of things, meet a lot of Sants, Gurus, see Param Jyot, conversation with the Sants and Akal Purakh and what not, it is beyond description what happens and through what you go when you go into deep meditation. This is the stage when all the doors – Bajjar Kapaat are opened and there is a continuous flow of Amrit, body is always full of Amrit.

8. The Simran in Smadhi and Sun Smadhi continues until NIRGUN AND SARGUN becomes one, at this point Simran goes into rom-rom – every bit of your body does Naam Simran, your Suksham Dehi becomes as pure as gold, your entire body is filled with Naam Amrit all the time. You become Braham Leen, and reach Atal Awastha. These stages are beyond description. Sat Chit Anand Ghar Hamare – Gurmukh Rom Rom Har Dhyae – Nirgun Sargun Nirankaar Sun Smadhi Aap, Apan Kia Nanka Apan Hi Fir Jaap and so on. One lives in Puran Parkash all the time and listens to Ilahi Kirtan – Anhad Naad Dhunis all the time. It is just incredible experience. This is when one becomes Sat Ram Dass and is directed by the Almighty to serve the Sangat. And this is what your target should be when you have been prompted to move on the Bhagti Marg.

Following is the benefit sequence:

Jaap with Rasna 1000 times = Jaap in Swaas one time

Jaap in Swaas 1000 times = Simran in Surat one time

Simran in Surat 1000 times = Simran in Hirdey or elsewhere one time

So Simran in Hirdey and beyond is the most rewarding one. Again some people might think we are getting into counting the benefit, and it is correct to say that we should not indulge in counting, but it is just a way to make the Sangat understand that which way and where Simran will bring what kind of rewards.

The 1000 numbers signify that the rewards of Simran in Hirdey are much higher than doing Jaap with Rasna. If you do Jaap with Rasna your Rasna will become pavitter - pious, by doing jaap in along breathing - swass your swass will become pious - pavitter, by doing Simran in mind-Surat-Chit- mind will become pious - pavitter, and that is what you need to do to make your mind pious - pavitter, that is how you will have control on your mind - ***MAN JEETE JAG JEET - MAN TU JYOT SAROOP HAI***
and you will be able to rise above
Panj Doots - KAAM, KRODH, LOBH, MOH, AHANKAAR AND ALSO ASA, TRISHNA, MANSHA, NINDYA, CHUGLI, BAKHILI, RAJ, JOBAN, DHAN, MAAL, ROOP, RAS, GANDH, THESE THUGS – MENTAL SICKNESSES
.

And when Simran goes in to Hirdey - and Simran will go to Hirdey by itself with Gurkirpa only, and so in Chit, Hirdey will become pavitter - pious and a pious Hirdey will become Mahaparupkari ***and Dana Dina, NIRBHAO, NIRVAIR*** and so on, it will start to absorb all the vital qualities of Akal Purakh and will become a Puran Sant Hirda, and will achieve ***JIVAN MUKTI - PARAM PADVI-BRAHAM GYAN***
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The true definition of a Sant is not by wearing a chola – outside dress and outside rituals, it is the Hirda that becomes Puran Sachyara – completely truthful and that - ***HIRDA IS SANT*** and when the Naam Rattan goes into Hirdey - jad naam rattn Hirdey vich jad da hai taan Braham Gyan di neev rakhi jandi hai ji, so please try to understand it and put it into your daily lives to get Naam Rattan planted in your Hirdey - then naam goes to Nabhi and spine and so on, and again it happens by itself and with Gurkirpa and not by our own efforts, it will happen only under Hukam.

Again higher state of ***AMRIT IS NAAM AMRIT*** and - ***PRABH KA SIMRAN SABH TE UNCHA - HAR SIMRAN ME AAP NIRANKAARA - KINKA EK JIS JEE BASAVE TAKI MAHIMA GANI NAA AAWE - HAR KE NAAM SAMSR KICHU NAAHIN - TUDH BAAJH KUDO KOOD - EH DHAN SANCHO HOWO BHAGWANT*** , so please try to make your life cleaner, rise above Panj Doots, kill your desires and don't indulge in Nindya, rise above all the doubts – Dubidha – Dharam De Bharam – follow the Braham Gyan of Gurbani in your daily lives, become a Puran Sachyara – completely truthful person, serve the truth and achieve your goal of Jivan Mukti.

As you continue on this path, and as you make more and more progress by following and living according to Gurbani, and Simran is the most important ingradient over here, and you become more and more Sachyara, your Atmik Awastha will keep on moving upwards through the Five Khands.In Sach Khand you reach Chad Di Kala - this is a very high stage of spirituality, it is the completeness stage, it comes only after reaching the Atal Awastha, means when the soul is always in the Nirlep Awastha, means can’t be distracted or deviated due to any happening

around you, doesn’t bring any doubts and bharams in side you concerning the Gur, Guru and Gurbani, it is the highest stage of bandgi, it is the Puran Braham Gyan Stage, Param Padvi Stage, the Sach Khand Stage, when nothing can break you up from the Gur, Guru and Gurbani, when you have completely won over the maya. The soul becomes a single vision, no worldly sukh or dukh can effect it, no animosity with anybody, no effect of ustat or nindya, always absorbed in Almighty, always doing good to others, no harming or hurting of anybody, win over panj doots, desires and maya. **This state of Chad Di Kala comes through Naam. In Gurbani this is what the Satguru’s prayed to God if it is in God’s Will, that Naam Chad di kala be given to EVERYONE IN THE WHOLE WORLD FOR THEIR UPLIFMENT. ‘Nanak Naam Chad di kala. Teray Bhanay Sarbatt Da Bhalla.” When you are this state you also help others to reach it too. That is a SANT reason for being in this world.**